

Namaste narasimhāya

Lyrics by Śrīla Vyāsadeva

Composed by Dhruva Dāmodara Svarūpa Bhardwaj

Piano

na mas te na ra sim ha - a ya pra hlā dā hlā da - a dā yi - i
sa re ga ma ga re ga sa sa pa ma ga re ga ma ga re

Guitar

5 7 8 10 8 7 8 7 5 5 12 10 8 7 8 10 8 7

Amin Cmaj Gmaj Amin Amin Cmaj Gmaj

Bass

0 2 3 5 3 2 3 2 0 0 7 5 3 2 3 5 3 2

8

Pno.

ne hi raṇ ya ka śi i por vak-sah a śi la tan ka - a na
sa ṇi sa re ga ma ga re ga re sa sa pa ma ga re ga

Guit.

5 3 5 7 8 10 8 7 8 7 5 5 12 10 8 7 8

Amin Amin Cmaj Gmaj Amin Amin Cmaj

B. Guit.

0 3 0 2 3 5 3 2 3 2 0 0 7 5 3 2 3

15

Pno.

kha a la ye i to nr simhah pa ra to nr-sim ho ya to ya
ma ga re sa ni sa re ga ma ga re ga re sa sa pa ma

Guit.

TAB

10 8 7 5 3 5 7 8 10 8 7 8 7 5 5 12 10

Gmaj Amin Amin Cmaj Gmaj Amin Amin

B. Guit.

TAB

5 3 2 0 3 0 2 3 5 3 2 3 2 0 0 7 5

| | | | | | | | | | | | | | | |

22

Pno.

to yami ta to nr sim hah ba hir nr simho hr da ye nr-sim ho nr
ga re ga ma ga re sa ni sa re ga ma ga re ga re sa sa

Guit.

TAB

8 7 8 10 8 7 5 3 5 7 8 10 8 7 8 7 5 5

Cmaj Gmaj Amin Amin Cmaj Gmaj Amin

B. Guit.

TAB

3 2 3 5 3 2 0 3 0 2 3 5 3 2 3 2 0 0

| | | | | | | | | | | | | | | |

29

Pno.

simham a dim sa ra nam pra pa dye - e ta va ka ra ka ma la va
 pa ma ga re ga ma ga re sa ni sa sa sa re ga re ga ma

Guit.

TAB

12 10 8 7 8 10 8 7 5 3 5 5 5 7 8 7 8 10

B. Guit.

TAB

Amin Cmaj Gmaj Amin Amin Amin

7 5 3 2 3 5 3 2 0 3 2 2 2 4 5 4 5 7

35

Pno.

re e e e na kham m ad bhu ta srn ga a a m m m da
 pa dha pa ma ga ma ma ga re re ga ma ma ga re sa sa sa

Guit.

TAB

12 13 12 10 8 10 10 8 7 7 8 10 10 8 7 5 5 5

B. Guit.

TAB

Cmaj Cmaj Gmaj Gmaj Gmaj Amin Amin

9 10 9 7 5 7 7 5 4 4 5 7 7 5 4 2 2 2

42

Pno.

li ta hi i ranya ka sipu ta nu u bhr n ga a m ke sa va dhr
 sa sa re ga ma pa pa pa ma ga ma ma ga re ni sa sa sa sa re

Guit.

TAB

5—5—7—8 | 10—12—12 | 12—10—8 | 10—10—8 | 7—3—5 | 5—5—5—7

B. Guit.

TAB

Amin | 2—2—4—5 | 7—9—9 | 9—7—5 | Gmaj 7—7—5 | 4—0—2 | Amin 2—2—2—4

48

Pno.

i i ta a na ra ha ri ru u pa a ja ya ja ga di sa ha a re e
 ga re sa ni sa sa sa re ga re sa ni sa sa sa re ga re ga ma pa pa

Guit.

TAB

8—7—5—3 | 5—5—5—7 | 8—7—5—3 | 5—5—5—7 | 8—7—8—10 | 12—12

B. Guit.

TAB

Gmaj Amin | 5—4—2—0 | 2—2—2—4 | 5—4—2—0 | Gmaj Amin 2—2—2—4 | 5—4—5—7 | 9—9

55

Pno.

ja ya ja ga di sa ha a re e ja ya ja ga di sa ha a re e
ma ma ma ma ma ga re ga ma ma re re re re ga re sa ni sa sa

Guit.

T
A
B

B. Guit.

T
A
B

Gmaj Amin

नमस्ते नरसिंहाय

namaste narasimhāya

namas te narasimhāya, also known as, Śrī Nṛsimha Praṇāma. The mantra was written by Vyāsadeva in Sanskrit, appearing in the Nṛsimha Purāṇa.

namas te narasimhāya mantra 1

नमस्ते नरसिंहाय प्रह्लादह्लाददायिने ।
हिरण्यकशिपोर्वक्षःशिलाटङ्कनखालये ॥ १ ॥

*namas te nara-simhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye*

Synonyms

namaḥ — I offer my respectful obeisances; *te* — unto You; *nara-simhāya* — Lord Nṛsimhadeva; *prahlāda* — to Mahārāja Prahlāda; *āhlāda* — of pleasure; *dāyine* — giver; *hiraṇyakaśīpoḥ* — of Hiraṇyakaśipu; *vakṣaḥ* — chest; *śilā* — like stone; *ṭaṅka* — like the chisel; *nakha-ālaye* — whose fingernails.

Translation

I offer my respectful obeisances unto You, Lord Nṛsimhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

इतो नृसिंहः परतो नृसिंहो
 यतो यतो यामि ततो नृसिंहः
 बहिर्नृसिंहो हृदये नृसिंहो
 नृसिंहमादिं शरणं प्रपद्ये

*ito nṛsimhaḥ parato nṛsimho
 yato yato yāmi tato nṛsimhaḥ
 bahir nṛsimho hṛdaye nṛsimho
 nṛsimham ādim śaraṇam prapadye*

Synonyms

itaḥ — here; *nṛsimhaḥ* — Lord Nṛsimha; *parataḥ* — on the opposite side; *nṛsimhaḥ* — Lord Nṛsimha; *yataḥ yataḥ* — wherever; *yāmi* — I go; *tataḥ* — there; *nṛsimhaḥ* — Lord Nṛsimha; *bahiḥ* — outside; *nṛsimhaḥ* — Lord Nṛsimha; *hṛdaye* — in my heart; *nṛsimhaḥ* — Lord Nṛsimha; *nṛsimham* — Lord Nṛsimha; *ādim* — the original Supreme Personality; *śaraṇam prapadye* — I take shelter of.

Translation

Lord Nṛsimhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsimhadeva. He is outside and within my heart. Therefore I take shelter of Lord Nṛsimhadeva, the original Supreme Personality of Godhead.

तव करकमलवरे नखमद्भुतशृङ्गं
 दलितहिरण्यकशिपुतनुभृङ्गम्
 केशव धृतनरहरिरूप जय जगदिश हरे

*tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
 dalita-hiranyakaśipu-tanu-bhṛṅgam
 keśava dhṛta-narahari-rūpa jaya jagadiśa hare*

Synonyms

tava – Your; *kara-kamala-vare* – upon the beautiful lotus hands; *nakham* – the nails; *adbhuta-śṛṅgaṁ* – wonderfully sharp tips; *dalita* – ripped apart; *hiranyakaśipu-tanu* – the body of the demon Hiraṇyakaśipu; *bhṛṅgam* – the wasp; *keśava* – O Lord Keśava, of fine hair!; *dhṛta-narahari-rūpa* – who have accepted the form of half-man, half-lion (nara–man, hari–lion); *jaya jagadiśa* – all glories to the Lord of the universe; *hare* – Lord Hari

Translation

O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one's fingernails, so in the same way the body of the wasp like demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.

(This verse comes from the 4th verse of *Pralaya-payodhi-jale* [*Daśāvatāra-stotram*] by Śrīla Jayadeva Gosvāmī)

Purport:

(Śrīla Prabhupāda August 1, 1970 Los Angeles, CA, USA)

The meaning of this mantra, that I offer my humble obeisances to Lord Nṛsiṁha, who is the source of bliss to Prahlāda, but *hiranyakaśipor vakṣaḥ*. But his father Hiraṇyakaśipu, on his chest the nails of His

finger is just like chisel cutting the stone. The same Personality of Godhead is *prahlāda āhlāda-dāyine*. Āhlāda means pleasure. For *Prahlāda... Prakṛṣṭa-rūpeṇāhlāda, prahlāda*. A devotee is, being always in Kṛṣṇa consciousness, naturally he is in blissfulness. Still more, when he meets or associates with his Lord, still more blissfulness. That is the position of the theist devotee. Whereas the atheist nondevotee, he's always feeling like a strike of the chisel, like what do you call? Stone cutting chisel. Nakha. Na-khālaye. Simply by the nails of His finger. All right. Where is that book? Now this Bhāgavatam. Yes.

Oṃ namo bhagavate vāsudevāya.

(with devotees-begins with chanting of verses S.B. 2.1.1 through 2.1.10) Then text number 11. (chanting responsively)

*etan nirvidyamānānām
icchatām akuto-bhayam
yoginām nrpa nirñītam
harer nāmānukīrtanam*
[SB 2.1.11]

Again. (chants verse with devotees) Again. (everyone repeats) *Etan nirvidyamānānām*. There are three classes of men. One class of men, *karmīs*, they are trying to enjoy the material resources. *icchatām*, always desire. "I want this, I want this, I want this." And another class, they are con... or rather, what is called? Frustrated. After trying utmost, "I want this, I want this, I want this," when at the end do not get anything, he is frustrated. That is called *nirvidyā*. "I don't want." Or actually one is satiated or disgusted. "No more material world. I don't want it." They are called *nirvidyamānānām*. So the one class is trying to possess and another class is trying to renounce. "I don't want." And another class is *akuto-bhayam*. *Akuto-bhayam*. Who is *akuto-bhayam*? *Akuto-bhayam* means one who does not fear. And who does not fear? Because fearfulness is one of the items of our conditional life. Āhāra-nidrā-bhaya-maithuna. Eating, sleeping, fearing, and mating. So who is without any fear? That means he's also liberated. He's not in the material platform, transcendental. Who is out of the limits of fearfulness.

So *akuto-bhayam* means the devotees. The devotees, just like Prahlāda Mahārāja, his father teased him in so many ways but he was not at all fearful. He was simply thinking of Nṛsiṃhadeva and he was fearless. So only the devotee who has fully surrendered to Kṛṣṇa, he can be fearless. *Nārāyaṇa-parāḥ sarve na kutaścana bibhyati* [SB 6.17.28]. *Nārāyaṇa-parāḥ* means devotees who have dedicated their life to the service of Nārāyaṇa, Kṛṣṇa. *Na kutaścana bibhyati*. He does not fear in any condition of life. So here, *icchatām akutaḥ*. *icchatām* means those who are desiring. *Nirvidyamānānām* means those who are not desiring, renouncing. And the other class, *akuto-bhayam*, fearless. And *yoginām*. Another class-mystic yogis. So generally, these four classes men are there. So Śukadeva Gosvāmī says that for all of them, either he is *karmī* or he is *jñānī* or he is *yogi* or he is *bhakta*. *Karmī* means fruitive worker, and *jñānīs* means empiric philosophers, and *yogis*, mystic, I mean to say, *yogis*, and *bhaktas*, and the devotees. Generally, these four classes of men.

So Śukadeva Gosvāmī gives his judgement. *Nṛpa*, "My dear king, for all these classes of men," *nirṇī-tam*, "it is already decided." This is Vedic conclusion. You haven't got to search out. You have to take information from the authority. So here Śukadeva Gosvāmī is authority, that "For all these classes of men this is decided conclusively." What is that? *Harer nāmānukīrtanam*. Chant Hare Kṛṣṇa. Either you are jñānī, either you are yogi, either you are karmī, you desiring something or not desiring something, but you have got your objective, perfection of life. So if you want that, then chant Hare Kṛṣṇa Hare Kṛṣṇa a Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Thank you very much."

Śrīla Prabhupāda August 1970 ,2 Los Angeles, CA, USA:

"Nṛsiṃhadeva may save you. Lord Nṛsiṃha, *prahlāda āhlāda-dāyine*. And to the Hiranya-kaśipu, śilā-ṭaṅka-nakhālaye. Both ways Kṛṣṇa is protecting. And Viṣṇu, you see He has got four hands. In two hands He's carrying śaṅkha, cakra and in two hands gadā, padma. This śaṅkha and padma is for the devotees, and gadā and cakra for the demons. Kṛṣṇa says in the Bhagavad-gītā, *yadā yadā hi... paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. He has got two business. To give protection to the devotee and to kill the demons. But the result is one. He does good to the demons by killing him and He does good to the devotees by giving him protection.

Nṛsiṃhadeva will give you protection in my absence. I am now going to Japan to get some books printed personally and after that my program is to go to India. Maybe I shall be able to establish some temples there. Of course in India there are many temples, but it does not mean that I shall not also establish some temples. Just like there is overpopulation. It does not mean that one should not beget child. Similarly, there may be many hundreds of thousand temples in India, still our this society, ISKCON, should have their own temples. That is the way since time immemorial. There are hundreds and thousands of temples. So my advice to you, I am old man. So even I may not return, you shall continue this Kṛṣṇa consciousness movement. This is eternal and I shall request you to keep the standard as I have already given you the program. The Deity worship, the kīrtana, the street saṅkīrtana, distribution of literature, books. You should carry on this program with great enthusiasm. That is my request.

In the path of Kṛṣṇa consciousness the first principle is enthusiasm. If you lack enthusiasm then other things will not happen. And you can keep enthusiastic if you follow the rules and regulation and chant regularly Hare Kṛṣṇa mantra. Otherwise that enthusiasm also will dry. So six things are required for advancing Kṛṣṇa consciousness. The first thing is enthusiasm. *Utsāhān dhairyāt*. And patient. And *niścayād*, with conviction, firm conviction. *Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt*. Following the rules and regulation, chalked out plans. And sato vṛtteḥ, dealing very straightforward. No diplomacy, no politics, no duplicity. That will not help. Sato vṛtteḥ. Vṛtteḥ, his profession should be very straightforward. No underhand dealings. *Sato vṛtteḥ and sādhu-saṅga* [Cc. Madhya 22.83], and in the association of devotees. Six things. Enthusiasm, patience, firm conviction, following the rules and regulations, dealing straightforward, no duplicity, and in association of devotees. If you can keep these six principles always in front then your progress in Kṛṣṇa consciousness is sure. There is no doubt about it. So as far as possible I've tried to train you and you are doing nice.

I'm satisfied. So keep the standard and go on. March forward and Kṛṣṇa will bless you. Thank you very much. Hare Kṛṣṇa. Chant.”

Śrī Caitanya-caritāmṛta Antya-līlā 16: Lord Śrī Caitanya Mahāprabhu Tastes Nectar from the Lips of Lord Śrī Kṛṣṇa

CC Antya 16.51

প্রতিদিন তাড়ৈ প্রভু করেন নমস্কার ।
নমস্করিহঁ এই শ্লোক পড়ে বারবার ॥ ৫১ ॥

*prati-dina tāñre prabhu karena namaskāra
namaskari' ei śloka paḍe bāra-bāra*

Synonyms

prati-dina — every day; *tāñre* — unto the Deity of Lord Nṛsiṃhadeva; *prabhu* — Śrī Caitanya Mahāprabhu; *karena* — does; *namaskāra* — obeisances; *namaskari'* — offering obeisances; *ei śloka* — these verses; *paḍe* — recites; *bāra-bāra* — again and again.

Translation

Śrī Caitanya Mahāprabhu, His left side toward the Deity, offered obeisances to Lord Nṛsiṃha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

CC Antya 16.52

নমস্তে নরসিংহায় প্রহ্লাদাঙ্কদাযিনে ।
হিরণ্যকশিপোর্বক্ষঃশিলাটঙ্কনখালয়ে ॥ ৫২ ॥

*namas te nara-siṃhāya
prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ-
śilā-ṭaṅka-nakhālaye*

Synonyms

namaḥ — I offer my respectful obeisances; *te* — unto You; *nara-siṃhāya* — Lord Nṛsiṃhadeva; *prahlāda* — to Mahārāja Prahlāda; *āhlāda* — of pleasure; *dāyine* — giver; *hiraṇyakaśīpoḥ* — of Hiraṇyakaśipu; *vakṣaḥ* — chest; *śilā* — like stone; *ṭaṅka* — like the chisel; *nakha-ālaye* — whose fingernails.

Translation

“I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

Purport

This and the following verse are quoted from the *Nṛsiṁha Purāṇa*.

CC Antya 16.53

ইতো নৃসিংহঃ পরতো নৃসিংহো যতো যতো যামি
ততো নৃসিংহঃ ।
বহির্নৃসিংহো হৃদয়ে নৃসিংহো নৃসিংহমাদিং শরণং
প্রপদ্যে ॥ ৫৩ ॥

*ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādim śaraṇaṁ prapadye*

Synonyms

itaḥ — here; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *parataḥ* — on the opposite side; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *yataḥ yataḥ* — wherever; *yāmi* — I go; *tataḥ* — there; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *bahiḥ* — outside; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *hṛdaye* — in my heart; *nṛsiṁhaḥ* — Lord Nṛsiṁha; *nṛsiṁham* — Lord Nṛsiṁha; *ādim* — the original Supreme Personality; *śaraṇamprapadye* — I take shelter of..

Translation

“Lord Nṛsiṁhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsiṁhadeva. He is outside and within my heart. Therefore I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead.”